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THE SANCTIFIED LIFE.

CHAPTER I.

DIFFERENT THEORIES IN REGARD TO SANCTIFICATION, OR HEART PURITY.

THE Saviour in His Sermon on the Mount said :
“ Blessed are the pure in heart.” Can any one believe that Christ would bless a class of people who do not or can not exist? If men so insist, then do they make the Saviour utter an absurdity.

Regeneration implanted spiritual life in the soul, cleansed the nature from personal sin and guilt, gave a title to Heaven and communicated power over the world, the flesh and the devil ; but neither the Bible or experience say it made us holy. It is a pity that some people do not study the meaning of the word regenerate. The trouble to-day is that it is loaded down with definitions that do not belong to the word ; for some have made it mean anything and everything in order to leave no room for a second work of grace.

It is well to remember that a new heart is one thing, and a pure heart another. They are not

synonymous. A man can have a new heart which loves God, and yet not possess a pure heart from which self, man-fear, love of praise and other like things are banished. The new heart comes with regeneration, the pure heart by the Baptism of the Holy Ghost and of fire. We are born unto one and baptized into the other. Born of water and the Spirit, but baptized with the Holy Ghost and with fire.

All churches agree that heart purity or sanctification is to be possessed. They only differ as to the time in which it may be obtained, and as to the agency or power through which it is effected. But this is a very great difference, and of gravest moment to the soul seeking to be holy. We call attention to some of these views.

One is the Purgatorial Theory. This, as is well known, is held by the Roman Catholic Church. They believe in pardon here in time, but that purification is obtained by flames burning in a kind of middle world, which they call Purgatory. The objection to this theory is that the Bible does not teach it, and there are some of us who want a "thus saith the Lord" on so vital a matter. An additional objection to this teaching is that it ascribes to a material flame what should be accomplished by the blood of Jesus Christ. There goes up a protest from the heart as we see the crown which belongs to the Son of God placed upon a bit of fire, and a marvelous work of grace

which is attributed by the Bible to Him, ascribed to a flame, which we know to be an unintelligent and unspiritual agency.

A second opinion held is the Death Theory. There are many who believe and insist that purity or holiness can only come to the soul in the moment of death. The serious objection to this view is that there is nothing in the Bible to give foundation for such a teaching. Moreover this idea of death purification springs from the old false notion that sin is in matter. This position has long ago been made untenable. The absurdity of saying that sin is in a non-intelligent substance must at once strike the reader. So we conclude that sin is not to be found in wood, leather, cloth, skin, bone, muscle, or any other form of matter. It must and can only exist in spirit. The view, therefore, that located sin in the material nature of man, failed to see that the body was simply an unconscious instrument of the soul within; and supposing that the word "flesh" in the Bible meant the body, they fell upon the conclusion that the only hope of deliverance was by laying down the body in the grave.

An additional fault we find with this view is in its attributing purifying power to Death. Death is not an entity, but simply a dissolution of soul and body. There is nothing in the parting of the two natures to produce holiness. Moreover, if Death purifies or

sanctifies then is it a saviour. Indeed, it does what Christ has not been able to do, according to these false notions. He could pardon, but Death they say purifies ! Nor is this all of the absurdity of this view ; for if Death purifies us, then is Death a friend ! But the Bible distinctly says that Death is an enemy ; “ the last enemy that shall be destroyed is death.”

We can not but offer the following thought to all who believe that we are only made pure and holy in death ; that if this be so, then it is a great pity for people to get well who are sick. All drug stores should be discontinued, and physicians should be remonstrated with who are trying to restore indisposed and diseased people to health and life. They should be told that they are making a great mistake. “ Do you not know, Doctor,” we should say to them, “ that if you let this man die he will become pure ; but if you restore him, you are simply helping to protract and prolong sin in him and in his life ? ” The utter untenableness of the idea is seen without our adding another argument.

A third view is the Reformation Theory. Those who hold to this simply bid men to quit their badness. The exhortation is to stop doing wrong, join the church, lead a moral life, and the first thing they know they will be clean and pure.

This is the world's idea of holiness. It makes a man his own saviour, and as a moral procedure is nothing

but whitewashing. The trouble with whitewash is that it comes off in a driving rain or through the course of time. The fence has not been changed, but simply coated. The old rotten plank is still underneath. We want something better than this in religion. It is not a coat of paint we want, but a new fence, not to be whitewashed, but washed white. The world whitewashes, but Jesus washes white. We read once of an old inn in England called The Inn of the Black Dragon. A gentleman bought it, and not liking the sign painted it out, and on the new coat had the picture of a white lamb drawn. The hotel was now The Inn of the White Lamb. And so the sign creaked in the breezes for several years, pelted by the snow and rain and rocked by the wind. One night there was a fearful storm, and next morning the landlord, on walking out on the pavement, glanced upward at his sign, and lo! the lamb was gone, and there pawing in the air was the old black dragon. The last storm of rain had washed off the lamb.

Herein is seen the trouble with the Reformation business. It is a skin-deep matter. It is manners rather than morals. It is a superficial coat instead of a radical change, and any time under a severe provocation the lamb is likely to disappear and the dragon take the deck.

We once saw when a lad a piece of candy with the word LOVE appearing in red color on the end of the

stick. On biting off an end of it, the word was still seen. Deeper down we went in saccharine bites, but the word LOVE was always there. In fact, it ran through the whole stick. This is the way we want cleansing. We desire it through and through. No matter how deep men may go in their investigation, nor how knives may chop us off here and there, yet, recognized by men and felt by ourselves, we want the purifying work of Christ to abide.

A fourth view is the Zinzendorffian Theory. This teaching affirms that purity is obtained in regeneration. Concerning this false piece of theology, Mr. Wesley said that such a doctrine had never been heard of until Zinzendorf, a German Count, arose to teach it. It is well known how he wrote and preached against the heresy.

Truly, it seems that Methodism has drifted marvelously when her preachers can turn against the well-known declarations of her founder, and proclaim the opinions of a German Count as Methodist truth, when Mr. Wesley opposed and denounced it wherever he went. William Bramwell declared that he foresaw this doctrine would be the devil's big gun; and so it has proved. The amazing subtilty as well as fatality of this movement of Satan is seen at once when we call attention to the fact that he secures the same end by this teaching that he did when he had men believing for ages that they could never be made pure and

be saved from sin in this world. As light poured in on men's minds through the pages of Holy Writ, and they saw that holiness was promised and possible, the great Adversary changed his tactics and taught that heart purity or holiness is obtained in regeneration. The astonishing fact is that by two such different teachings the same result is achieved—sin is left in the heart. For if men are taught that they have all in regeneration, the "pressing after," the "groaning for" the full deliverance does not take place, and so inbred sin is left unpurged in the soul.

As we stated in a chapter in "The Old Man," if regeneration is purity, then the advocates of this doctrine should have the following proofs: They should have analogies of nature teaching perfection in birth; the statement of God's Word declaring regenerated people to be pure; and the testimony of God's children saying that they have so found it in their experience. But when we come to look for these evidences, there is not one to be found. As for the analogies in nature, while we have abundance to prove perfection in creation, there are none to teach perfection or cleanness in birth. Nothing is born physically perfect in the animal kingdom, whether among beasts or men. A faithful examination will prove this. As for the Bible, it distinctly recognizes and names a principle or nature of evil left in the child of God. In one place it is called a "filthiness of spirit"; and

any one can see that this could not be a material something. As for Christian testimony, we find that while men will insist in controversial articles, hundreds of miles away, that they obtained all in regeneration, yet when it comes to standing up in a testimony meeting where many eyes are upon them, and above all God is felt to be searchingly and powerfully present, that at such times and places they are most significantly silent. In addition to all this is the voiceless but strong opinion of the families and friends of these brethren that they did not "get it all" at conversion, that regeneration, whatever else it may have accomplished, had not made them pure.

The fifth view is the Growth Theory. Many thousands hold to this in all the different churches. Their position is that pardon and spiritual life are realized in regeneration, but holiness or entire sanctification comes as a development. It is away over yonder in the future somewhere. It is dim from its great distance from us. If we attain at all, it must be by the long process of a silent growth. This method, among other excellencies, disturbs no one's sensibilities by the noise of a sudden arrival. In the concern for the feelings of certain people, it looks like they do not propose to arrive at all.

The mistake that these brethren make is in confounding purity and maturity. Maturity or mellowness or ripeness comes with the flight of time, both in

nature and grace, but the blessing we are contending for is not maturity but purity—a grace that is to be obtained as suddenly and sensibly as pardon.

Moreover, the people of God who hold to the growth view are confronted with the embarrassing fact that they can not present a single instance of a Christian coming into this blessing by development. This embarrassment is manifest when asked to produce a witness. They can not do it. Such a person has never and will never be found. Repeatedly the author has asked the question of large congregations in all parts of the United States, that he might establish by the answer the real truth, and he has never yet found a single person who received it by growth. On the contrary, many thousands have stood on their feet to witness that they obtained the grace instantaneously by an act of faith in Christ.

We can not but affirm that if a man had been traveling on a train from St. Louis to Cincinnati for a week, and had not reached his destination, that there would be reason to believe he was on the wrong road. But what if he had been going a year!—and what if he had been traveling twenty or thirty years, yes, forty years, and still had not reached Cincinnati! Then he ought to know he was on the wrong road, and the most sensible thing to do would be to change cars, conductors, tickets, direction and everything. Not less true is it that if a person has been seeking

for sanctification along the Christian growth line for ten, twenty or forty years, and has not yet obtained the rich grace, that here is unmistakable evidence that he is on the wrong route. It would be wisdom indeed to look in the Word and see if there is not a speedier and truer way.

Of course, the advocates of the Growth Theory have Scriptures to quote to prove their view. One very popular verse is "grow in grace"! To which we reply, Certainly; but this does not say "grow *into* grace." There is a great difference between "grow in" and "grow into." No man can grow "into" a grace of God, but after being inducted by divine power, it is the most natural and easy thing for him after that to "grow *in* grace." A tree can not grow *into* another field, but if transplanted can easily then grow *in* it. So a sinner can not grow into repentance. God's power puts him there, and being there, then he grows *in* grace. So a Christian can not grow into sanctification. Again the divine power is used to place him in the new experience, but once in, then he can grow in grace. Again, no saint can grow into heaven. Here God lifts him the third time and plants him in the fields of life. Immediately he begins to grow in grace in heaven. So we grow in grace in regeneration, sanctification, and heaven; but we could not and did not grow into a single one of them.

There are other Scripture passages which they quote,

but as we have answered them in "The Old Man" we will not repeat here.

Again, there is the Imputation Theory. This is held by a number of excellent people. They say that the heart is never made entirely clean in this life, but purity is imputed to it through Christ. One of these advocates was talking with a Bishop in the M. E. Church, and in the course of the conversation said: "My heart is dark and foul; I find corruption in it. But Jesus comes and throws His white robe of purity over my black heart, and no one can see the blackness. And when Christ appears for His own He will come to me as I am thus covered up, and will take me off with His robe." The Bishop meditated a moment and said: "Yes; Christ is coming for His own one of these days; and when He arrives He will do this very thing. But the black and foul do not belong to Him, so He will take His robe and leave you."

Imputed purity will not do. We want something deeper and more subjective. We know what imputed purity in a legal sense in the Bible means; but that same Bible teaches that we are brought into heaven not simply in a legal way, but are fitted for it as well. It is not only an imputed purity, but an *imparted* purity. The Word says: "From all *your* filthiness will I cleanse you"—"I will purge away thy dross and take away thy tin." This is what God promises and what the soul craves and must have to see God.

"What is imputed purity," said a man once, "but a snowstorm in a barnyard?" "Yes," replied a Salvation Army Captain, "and what if there should be a thaw!"

The trouble is that the "thaw" does come in such cases, and then what a moral, or rather immoral, spectacle we behold!

Let men deny and argue as they will, the yearning for a pure heart is left in the regenerate soul, and it is a longing not for something imputed to it in a hazy kind of way, but something given and enjoyed as a blessed, blissful possession. Moreover, the fact that this longing is in the regenerated heart shows that it is a grace as yet unpossessed, and so should inspire and urge the believer on unweariedly until he comes into the realization of the crowning blessing of the Christian life.

CHAPTER II.

THE TRUE THEORY.

THE true theory of entire sanctification is that it is an instantaneous work of God wrought in the soul of a regenerated man or woman in answer to perfect consecration, unswerving faith, and importunate prayer.

That there is a growth in grace before the reception of this blessing, and a rapid growth afterwards, is hereby affirmed, and no intelligent teacher of holiness thinks of denying. But neither the ante growth or the post growth is the work itself of which we speak. That work, which cleanses the heart from *all* sin, no matter how preceded by mortification of spirit and crucifying of the flesh, is done in a moment, in the twinkling of an eye, by the mighty power of God.

We are never to confound the things we do with what God does. We get ready for Him. We place ourselves in position, and the fire descends. We sanctify ourselves that He might sanctify us.

It is God's work. The Bible abounds in such statements. "Create in me a clean heart, O God." "He will purify the sons of Levi." "From all your filthiness and all your idols will I cleanse you."

“ Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.”

This purification is never attributed as a result to death or growth in grace, but is always declared to be the work of God.

It is therefore quite astonishing when we declare the fact of God's cleansing the heart from all remaining sin that men should call it “ our theory.” It is not our teaching, but the Bible's own statement. It is impossible to read the Word without seeing it everywhere.

It is wonderful how the plain setting forth of God's Word is called a “ theory,” and so branded and avoided. A presiding elder was speaking to a sanctified preacher on his district, and said: “ I recognize your lovely spirit, excellent life and faithful ministry, but I can not endorse your theory.” The preacher replied: “ Well, here is a remarkable thing. Suppose I am presented with an apple which is large and rosy, has a pleasant smell and delicious taste; and I say to it, Apple, you are large, rosy, fragrant and luscious, but I can not endorse the tree that grew you. Now, brother, this speech would not be more surprising and unreasonable on my part than yours to me; for you

admit that my spirit and life are all right and gospel labors successful, and yet refuse to endorse the very blessing by which I obtained this spirit and achieve this success."

It is nothing on earth but the opposition of the carnal mind to the divine way of doing things. This is God's method of purifying the heart. He does it Himself. In like manner men resisted the faith theory of justification in Luther's time, and so men oppose the faith theory of an instantaneous sanctification to-day. But it will yet be seen on earth, as it will be perfectly known in heaven, that the "Second Blessing Theory," so often ridiculed and assailed, is God's way of sanctifying the soul. The ridicule hurled at it is no indication of its not being true, for it stands in good company in the matter of an undeserved obloquy. So the multitude jeered at Christ on the cross. So men laugh at the Bible, and at the doctrines of the Resurrection and the Final Judgment. And so have I seen them laugh at revival meetings when the Holy Ghost was saving people and they were shouting the praises of God. Men mocked at Pentecost, and continue to ridicule the truth and work of God. A minister said in the preachers' meeting of a large Western city that "he was convinced that the whole second blessing movement was born in hell." There was not a preacher present who enjoyed the blessing of sanctification. Most of them were skeptical in re-

gard to the matter, and were trying to keep it out of their churches; but at this fearful remark there was a chorus of protesting voices from the entire body: "No, no, brother; do n't say that!" The speech of the excited man bordered wonderfully near to blasphemy against the Holy Ghost. To say that the holiness movement, inspired and swept onward by the Holy Spirit, is a work born in hell is frightfully similar to the utterance of the angry Jews when Christ by the power of the Spirit cast out devils in their presence. They said He did it by the power of Beelzebub, locating the power and origin of the miracle in hell. It, was then Jesus turned and said: "The blasphemy against the Holy Ghost shall not be forgiven." This He said, Mark writes, "because they said He had an unclean spirit." They gave a divine work a hellish origin.

But no matter how men deny and resist, the Bible teaches that the purification of the heart is the work of God. Peter tells how this purifying came by faith on the day of Pentecost, and John states that it is while "we walk in the light," "having fellowship one with another," that then "the blood of Jesus Christ cleanseth us from all sin." As thus taught in God's Word, it is a divine work and subsequent to regeneration. Mr. Wesley says the last quoted verse is one of the strongest passages to teach the second work. Of course, the word "cleanseth" is in the present tense, and this very fact gives the idea of the constant,

unbroken, perpetual sense of cleanness that comes with the blessing of entire sanctification. But not less clear is the truth that this cleansing from *all* sin came while the man was "*in the light*" and enjoying Christian "*fellowship*."

But, says an objector, I do not believe that God has to do His work over again. The answer to this is that sanctification is not the doing over of regeneration, but is a different work altogether. The second work being not to improve regeneration but to eliminate inbred sin.

Still, with this explanation, the objector has spoken hastily in saying God does not have to do his work over again. This He certainly does in the recovery of every backslider.

But, says the objector again, I do not believe that God does a second work; I believe He accomplishes everything He has to do in one work.

The reply to this is that, plausible as is the speech, everything contradicts it in nature and grace. The first contradiction is from the world, which as it rolls through space says God made me by six distinct touches or works; every one was different, and all six together made me the habitable earth I am to-day.

The second contradiction comes from the human family. When Adam was created, the race in its federal nature was not completed. It takes not only male but female to make man, and the two were not made

at once. God first created man and then afterwards made the woman and brought her to Adam. There are few but will admit that the second work was an improvement on the first. So it took two works to make what is properly called man. The author can not see how a woman can get her consent to fight the second blessing when she is a second blessing herself.

The third contradiction is seen in the two covenants God has at different times given the world. The Bible says there were two, and Paul distinctly says that the first was not perfect. Some people insist that every one of God's works is perfect; they seem to know more than the Lord Himself, for He affirms in His own Word that the first covenant was not faultless, while in James we read that "every good gift and every perfect gift is from above," showing that there is a difference in God's gifts, some being good and some perfect. Regeneration is never called perfection in the Bible; but being regenerated, we are told to go on to perfection. So the first covenant not being faultless, God gives another that is perfect, in which the "old sin is purged"; there is no more "remembrance of sin," and the worshiper himself is "made perfect." Two works are beheld in regard to the covenants.

The fourth contradiction to the statement that God does everything in one work is seen in what took place with the disciples on the day of Pentecost. They evidently received a new divine work or grace on the

morning of the tenth day. That they were converted men and women when they went into the upper room there can be no doubt if language means anything. Christ said they were branches of the true Vine, that their names were in the Book of Life, and that they were not of the world, even as He was not of the world. He had sent them forth to preach the Gospel, and this He has never done with sinners. They had cast out devils, and Christ said that a devil could not cast out a devil, else was the house of Satan divided. In addition to all this, days before He had breathed upon them and said: "Receive ye the Holy Ghost." Who can read these statements and descriptions and not see that they were saved men and women? Yet on the morning of the tenth day suddenly the power of God fell upon them and they were all filled with the Holy Ghost, and they began to speak with new tongues. Peter leaped to his feet and cried out: "This is what Joel said should take place in the last days." This one speech of Peter proves it was a new grace or blessing received. Here was something long ago prophesied just sent down upon them. Certainly this could not be pardon and regeneration, for men had enjoyed the justified experience all along. Surely the patriarchs, prophets, David, Simeon, Anna, and John the Baptist had religion. The very astonishment and gladness of the disciples showed that the blessing was new. Suppose, for instance, one of us should

promise our children a remarkable breakfast. They could scarcely sleep for thinking what it would be, but of course looked for dainties and luxuries. But next morning, on filing into the dining room, they discovered the same old breakfast of bread, meat and coffee. One thing is certain, they would not be in a rapture, and none of them would spring on a chair and cry out in enthusiasm: "This is what Joel said should take place." If what happened at Pentecost was what had been experienced before, how can the joy and astonishment and quotation of Peter be reconciled with the facts? No! instead of this we are brought face to face again with the second work of grace. The marvelous change that took place in the disciples from this hour settles the fact that it was a second work, not of pardon and life, but of purity and power.

The fifth contradiction is seen in what took place with the Saviour on the banks of Jordan when He was baptized with the Holy Ghost. All of us know that Christ was without sin, that Satan could find nothing in Him in all His beautiful and holy life; and yet on the banks of Jordan He received what had not come upon Him before, in the anointing or Baptism of the Holy Ghost. There are two works accomplished in the Baptism of the Holy Ghost as received by the Christian believer—"purifying the heart" and "endowment of power." In Christ's case, there was no inbred sin or moral taint of any kind to be purged

away. All that could take place with His spotless human nature was the empowering of the Spirit. Hence the Holy Ghost did not descend on Him with fire, as in the case of the disciples, but as a dove. That the Saviour did receive the enduement of power then, is seen by the clear statements of Scripture. It was after this memorable morning that it is said that "He went forth in the *power* of the Spirit." This was not said of Him before. We are also made to remark the effect of this anointing immediately upon His ministry. We read that He went up to Nazareth and on the Sabbath day entered into the synagogue, and when the roll of Scripture was put in His hands He stood up to read, and selected as His text from Isaiah the very thing that had happened to Him on the River Jordan: "The Spirit of the Lord God is upon me: because he hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord," etc. We read that He then sat down and began to preach, and all marveled at His words. Moreover, the discourse was so heart-searching and incisive that the officials of the synagogue became enraged and took hold of Him violently and tried to hurl Him down a precipice. Now lest any one should think this was Christ's first public talk or sermon, the Scripture says

He stood up that day in the synagogue "*according to His custom.*" The difference was that He had received the anointing of the Holy Ghost, and His words, now power-freighted, were simply overwhelming. It does seem to us that, in view of this occurrence, men should be slow in saying God does everything in one work. He does not. He did not even do so with His own Son. And when we hear a man say that he obtained all in repentance, and then note the one absolutely perfect man who ever lived receiving on the banks of Jordan the anointing or Baptism of the Holy Ghost, we are made to marvel at some people's mental density or spiritual arrogance.

The sixth contradiction is to be found in the two touches laid by the hand of Christ on the eyes of the blind man. It does seem to the writer that this second touch was given by the Saviour, if for no other reason than to close the mouths of people who say that God does everything in one work. Vision came with the first touch and perfect vision with the second. This very order ought to prepare the people to see how that love comes with one operation of divine grace and perfect love with another.

The seventh contradiction is seen in the word Redemption. Usually men think that the word stands for one work, when it really covers four. The first work wrought in the salvation of a soul is conviction. This can never be done by a man. It is a divine work.

It takes the Holy Ghost to burden a man for his sins, and when it is done that man is miserable and restless, and oftentimes can neither eat nor sleep. Still the man is not saved; he is simply convicted. But when he repents and believes on the Lord Jesus Christ the Holy Ghost works again and this time regenerates him. Still there is a third work, for Paul writes to regenerated people, and says, "This is the will of God even your sanctification," and still again, "The God of peace sanctify you wholly." He who regenerates can sanctify us wholly. But there is yet a fourth divine work, and this time upon the body. It is called the resurrection. The body is a part of man and is included in redemption. It is to be raised from the dust and out of death, and renewed with transcendent glory. This is the last work. Redemption is then completed. Instead, then, of one work, redemption includes four!—conviction, regeneration, entire sanctification, and resurrection. And yet there are some people who say that God does everything in one work.

Thus we meet the objections that God never has to do His work over again, and never does but one work. The sweeping away of these opposing thoughts leaves us with the blessed truth that God can and will and does purify the pardoned soul. It is His work and our privilege.

Thank God that when Christ came to this world

He did not appear in our midst with one gift of grace, but with two. He had no empty hand, but both were full for the human family—Pardon in one for the sinner, and Purity in the other for the believer. May every child of God lose no more time, but press forward at once and receive the blessing that has been long waiting him.

CHAPTER III.

THE BLESSING IS OBTAINABLE NOW.

IF God can purify the heart and will not, He would be a strange God. There would be room here for the charge of divine indifference and even cruelty, if this was so.

If the Divine Being would purify the soul and can not, then we have a weak and helpless Lord to worship. But who will say for a moment that He can not? And who would believe that He will not?

The fact is that God is able and willing to sanctify the soul. If able and willing to do it, there certainly is no need of postponing the work to the hour of death. To thus remand our expectation to the very brink of the grave is to reflect on the goodness as well as holiness of the Almighty. We can not afford to do this.

Certainly if God is willing to do the work, and He alone can do it, why should we not seek it now, and expect and receive it now?

The blessing of sanctification is taught in one place as a purifying of the heart and an empowering for service. In another place it is described as the entrance of Christ into the soul as an indweller. The

same truth is taught under this change of terms, for the Lord will not abide unbrokenly in the heart until inbred sin is cleansed away by the Baptism of the Holy Ghost and fire, and the result of that constant indwelling is bound to be power. So "purifying" and "empowering" is the same thing as Christ's entrance into the soul to abide permanently. It was this He referred to in the fourteenth chapter of John when He said: "We will come unto him and make our abode with him." When this takes place, the man will find that he has purity and power; in a word, sanctified.

How may such a wonderful blessing be obtained? Let us see if we can not present the matter in such a way that the hungry, watchful soul can go right into this beautiful grace of God.

One of the frequent descriptions given of man in the Bible is that of a house, building or temple. "Ye are God's building," says the apostle; and again, "Know ye not that ye are the temple of God?"

We were originally made or built for God to dwell in. Satan marred the plan of Heaven by taking possession of us. Some of you have seen a beautiful dwelling pass out of the hands of the first owners and finally become the abode of poverty and degradation. The writer once looked at a famous hotel that in its palmy days had seen in its spacious rooms and halls the beauty, chivalry and statesmanship of a large Southern State. But at the time he viewed it, about

the only thing left of the magnificence was its colossal size. It had become a tenement for the vilest and most poverty-stricken classes in the city. The paint had faded from the wall, doors were gone or hanging on a single hinge, and window panes were broken and stuffed with rags. Dark-looking dissipated and ragged figures lounged about the portals or hung out of the windows; dogs and pigs roamed unchecked through the lower halls and galleries; and one could scarcely realize that this place had once been as attractive as it was now revolting.

So Satan took God's building and rubbed off the colors of grace and innocence, planted decay and moral ugliness where he could, filled the door of the mouth with all kinds of uncleanness, hung forbidding looks out of the windows of the eyes, and shocked the beholder in every way. But through grace this house is redeemed from the devil. It becomes the Lord's again. It is washed, cleansed, and warmed, and recognized as God's property. Everybody marks the delightful change.

There is one thing, however, that constitutes a painful experience to the redeemed man himself, and which is evident as a fact to the observer, and that is the Saviour is not an abider in this house which belongs to Him. He is a visitor, coming and going, but not a steady, constant indweller.

This visiting Christ, now consciously in the soul and

now as consciously absent, will upon compliance with conditions on our part come into us and take up His fixed and unchanging abode. When this happens, sanctification happens. The purifying Spirit goes through the soul, and Christ enters to leave no more if we will have it so.

How is this entering in and blessed possession of us to take place? The whole matter is made clear by following out a line of thought suggested by the image or figure of the building. Remember that the Saviour's word is that if we will do certain things, "we will come unto Him and make our abode with Him." And remember that visiting is one thing and abiding is another. Some of you will recall the first time you ever saw your wife. She was paying a visit at your father's home. It was a brief call, but it affected you forever and changed the house itself. The room she stood in looked different, the furniture assumed a new and peculiar luster, the goblet out of which she drank water you quietly set aside as your own, determining that no other lips should desecrate it. The old brick walk down which she went, and the gate with its overarching trees through which she passed, took upon themselves a subtle charm and glory. This was only a visit, but a year from that time she came again, and this time to stay. She came with trunks and baggage and took up her abode. She was now your wife.

The blessing we speak of changes Christ from a visitor to an abider in the heart. His visits were beautiful and blessed, but alas for the absences ! How we used to sing :

“Return, O Holy Dove, return,”

and

“How tedious and tasteless the hours
When Jesus no longer I see.”

The indwelling is what we want ; Christ to move in, take possession and never leave us any more.

This is brought about by a method analagous to what we see when a person moves into an earthly home.

First, the house is to be emptied. If a man purchases a building from you, there is one thing he expects, and that you do,—you empty it for him. He does not want your old goods and chattels. He has furniture of his own, and doubtless much better than the kind you possess. So in offering yourself as the Lord’s dwelling place, He demands that you let everything go, keep nothing back, and, in a word, empty yourself.

This is only another way of describing consecration. A man who is laying everything on the altar is simply emptying himself. As the consecration proceeds, the person is conscious of an increasing emptiness, and just before the blessing comes, in describing his experience he would say : I have given up everything, am

all emptied, and have nothing as yet in return except the conviction that I have done right.

The writer illustrated this emptying process in his church in St. Louis. In front of the pulpit stretched a large altar in the form of a semi-circle. Its shape was made to stand for the heart. At the beginning of the illustration there were a number of persons in the altar, besides books, papers, overcoats, hats, etc., etc. The preacher quietly put the individuals out and off the platform, saying that he would not let a single human being fill the place where Christ should reign. After this he threw out the hats, overcoats, gloves and wraps, declaring that the dress question should be settled in that manner. Then he removed the handsome chairs from the stand, affirming that rich furniture should not be an idol with him. Then he picked up some books and papers and put them outside the altar, with the remark that men's writings and opinions should not stand a moment before the known will and command of God. About this time the altar looked exceedingly empty; but still the illustrator was not satisfied. Going about, he found minute things, like bits of paper and thread on the floor. Stooping down, he carefully picked them up and cast them outside the altar rail saying: "Nothing, no matter how small, shall stay." At last only himself and the Bible were left inside the altar-heart. Whereupon, after placing the Holy Book in the very center of the altar, he him-

self stepped out, declaring as he went that the Word of God should alone rule and reign in that heart.

A hundred or more people stood around looking at this figurative sermon. There was not an individual who looked into the emptied, silent altar, with the solitary Bible in the center of the platform, but felt solemnized, and grasped with a convicting clearness what emptying of the heart meant and must be in order that Christ might come.

This is unquestionably the hard thing with many to do. Yet it must be done. It may take days, but there will be no divine incoming until there is the human emptying. How is it possible to fill us until we are first emptied? How could God truthfully say we had His fullness when something of self and the world was left? Emptied first, filled afterward is the order. The disciples were ten days engaged in the human part of the work. We once thought they were ten days getting filled with the Holy Ghost, but they were ten days getting emptied. It does not take God ten seconds to fill thoroughly and overflowingly the self-emptied man. God moves at once into the vacated dwelling.

Second, the house must be cleansed. That individual would be lacking in self-respect who would turn an untidy and defiled building over to the man who had purchased and desired to move into it.

So there is a cleansing of hands and hearts to

obtain Jesus, the indwelling Sanctifier, in our souls. There was a cleansing in regeneration from all personal guilt and sin. Yet is there a deeper purifying for the man in whom the Son of God will abide forever. The disciples, in the sixteenth chapter of John, were called "clean" by Christ, but in the seventeenth chapter He prayed His Father to "sanctify" them, and sanctify means to make pure and holy. To obtain this profounder purification which removes the principle itself of sin, we are called upon to cleanse ourselves first. This does not mean that the regenerated man is a sinner. What is meant will be taught him in that hour when he pants for Jesus to come into him.

Sanctify yourselves; for the Lord your God will sanctify you. There is a double sanctification, a human and a divine. We sanctify and then God sanctifies. We cleanse the life and He cleanses the soul. We attend to the seen and He to the unseen.

A woman will wash the windows and floors of the house for the new owner, but we never yet knew the incoming female satisfied with the washing or house cleansing of the outgoing woman. She at once travels over the track of her scouring predecessor with soap, brush and broom, giving what she calls a better cleaning. So in like manner, deep as may be our purifying, God purifies still deeper. We may brush down the spider webs, but it takes the Lord to kill the spider.

Third, you must stand at the door of an emptied

and cleansed house and watch and wait for the coming of the owner. This is what we have seen people do. The house had been prepared and the former possessor stood with keys in hand awaiting the arrival of the new purchaser.

So should the seeker of sanctification stand at the door of his own emptied heart and look up for his descending Lord. We never knew of Christ coming with this blessing to any other than to such an upward looker and expecter. As the writer recalls certain ones he has seen sanctified, his heart melts and eyes fill from the bare memory as he sees them again with that indescribably pathetic gaze, the soul in the eyes, looking and longing for Jesus to descend and fill His blood-bought home.

Of course, we do not mean that the physical glance is always upward. Sometimes it is not and the head is bowed, but the soul-gaze is always heavenward, no matter where the bodily eyes may be resting. Moreover, we all recognize the fact of this spiritual uplook and feel at the same time that something will soon happen to the wistful gazer, and it does.

Happy the man who will not allow himself to be diverted and distracted, but having emptied and cleansed his heart, will stand waiting with ardent prayer and expectation for Christ to descend, fill, and ever after remain as the glorious indweller of the soul.

It is the attitude of surrender and devotement,

the spirit of faith and the grace of supplication all united in one person. Such an one will not be disappointed. Christ is certain to come. He can not stay away.

At this juncture comes the filling, or taking possession. Just as an earthly owner sweeping up with carriages and vans moves into his new home, so Jesus descends in chariots of fire with the furniture of heaven to fill and take possession of the perfectly consecrated and waiting soul. What an epoch, and what an experience ! Who can forget it ? The very memory arising in after years fills the eyes and sets the soul on fire anew.

‘Jesus comes. He fills my soul,
Perfected in love I am ;
I am every whit made whole,
Glory, glory to the Lamb.’

Or, as sung by Charles Wesley over one hundred years ago :

“He visits now the house of clay ;
He shakes His future home ;
O wouldst thou, Lord, in this glad day
Into thy temple come.

“Come, O my God, thyself reveal
Fill all this mighty void ;
Thou only canst my spirit fill ;
Come, O my God, my God.”

We recall a lady who the morning she received this blessing was leaning against a great pillar in the center of the church. What a hungry, wistful look

she had ! Her hands were folded and eyes looking upward, when suddenly the glorious blessing came in the entrance of the Blessor. With a great rapturous cry that went through every heart she fell forward as if shot through the heart with a musket ball.

Another lady we remember who had consecrated believed, prayed, waited, looked and received Jesus into her soul in the sweetest, gentlest way. We saw her afterwards at the altar with an uplifted look, and perfectly abstracted from her surroundings. With a strange, sweet smile on the face, her eyes seemed fixed on worlds out of sight. For an hour she never moved a muscle nor closed an eyelid. People passed before her, but she seemed to look through them. It was like one hanging out of a window of Time, gazing into Eternity. She seemed to be looking at Christ and into heaven, while the soul's voiceless content and immeasurable calm was written in every line of the rapt countenance. No one was able to behold her without the tears gushing. All felt that Christ had come to His home and was abiding therein. A soul was hushed into perfect rest in the midst of a stormy world. The redeemed, encircled in the divine arms and pillowed on the divine breast, was looking into the face of the Redeemer.

“Blessed quietness ; holy quietness,
What assurance fills my soul ;
On the stormy sea, Jesus speaks to me,
And the billows cease to roll.”

CHAPTER IV.

THE BLESSING MAY BE LOST.

WHEN one is told what sanctification is to the experience and life; what inward rest and outward activity, what usefulness and victory it brings, what deliverance from torment, and what mighty keeping power on the part of God is realized; the amazement is great that such a blessing should ever be lost.

For some reasons it is surprising. One would think that such a pearl of great price would be so jealously guarded that it could never be stolen. One would reason that such a life is so close to God, its joys so deep, its satisfaction so perfect, that scarcely anything on the outside could have sufficient force and influence to end so complete a union and so delightful an intimacy.

When, therefore, such cases are reported it causes some to doubt the fact that the fallen one ever had the grace. Others make it an argument and defense for the rejection of the blessing. In what respect, say they, is sanctification superior to regeneration if it can be lost.

The last point is plausible and is not without force

at the first hearing. But it falls to pieces, however, by the simple statement that our moral probation is not over at sanctification, and we may not only lose the grace of heart purity but the soul itself between the point of time called To-day and the Gates of Pearl.

There is much ignorance among many as to what is done in the work of sanctification. According to some, all possibility of sinning is removed. We are actually placed by such erroneous ideas above Adam, for he was in danger while in Eden, but these reasoners, or rather non-reasoners, would put an end to probation with us, make temptation a mere name and reduce the sanctified soul to the condition of a moral machine or automaton. Is it not surprising that they can not see the difference between an evil inclination and liability to sin? The power to sin is one thing, the proneness to do so is another. Sanctification takes out the latter, but leaves the former, which is an attribute or necessity in a free moral agent who is working out salvation. The proneness to sin may be removed, while the power to sin will remain until life is ended and we sweep into heaven, where we can not sin. So with this power angels fell somewhere in the skies. Adam fell in paradise, and regenerated and sanctified people can fall in this present world.

But while sanctification may be lost, yet it is unspeakably better while it is retained than the regenerated experience, as far as perfect love and peace

tower above simple love and peace, and a great inward, steady, upwelling joy is more to be desired than one which is as variable as the winds and fluctuating as the tides.

The fact, however, remains that sanctification can be lost, and this is no more an argument against its truth and blessedness, than backsliding can be used to refute the doctrine and experience of justification.

The Bible in its warnings prepares us for this awful possibility. We are told to "watch" and "pray" and "strive," lest we fall into temptation. And as solemnly as a funeral bell falls the words, "Let him that thinketh he standeth take heed lest he fall." We are not only informed that Satan would deceive the very "elect," but we are shown him defiling the high priest Joshua and bringing down with an awful crash unto everlasting ruin one of the members of the Apostolic College whom Christ had chosen.

The ground and possibility of the fall of the sanctified is pictured in the house that had been swept and garnished, and yet Satan with other evil spirits returns to it and takes possession again, and the man's state, said Christ, "is worse than the first."

Again the Scriptural basis for such a fall is presented in the field of wheat in which there was not a single tare. Here is evidently a pure heart. But while the owner of the field slept an enemy came and

sowed tares. The damage was done while the man slumbered. Herein is the explanation. We can by negligence, carelessness, sloth, lack of watchfulness allow the great adversary to resow his tares in our purified souls. If he did so in the clean spirit of Adam in Paradise, he can do so in the clean soul of a man in America. Satan does not resign his throne or give up his work because we get sanctified. If we become careless and sleepy he will sow the tares of inbred sin in us again.

After these pictures of the devil-repossessed house, and the field of wheat sown with tares, we are told in the Gospel of the denial of Peter, the fall of Judas, the ruin of Ananias, and the defection of Demas. Then follow the words of Paul: "I keep under my body and bring it into subjection; lest that by any means when I have preached to others I myself should be a castaway."

This is not all, nor the saddest nor darkest things that are to be found in the Scriptures in regard to the soul's downfall and destruction after having been in the highest states of grace.

The fact is we are free, and the soul feels it in every throb of its being. Each man is free, and life proves it, the world sees it, and the man knows it. With all the constraining and restraining grace of God, it is possible for man to break over every barrier and choose and secure his own downfall and ruin.

The testimony of a great number confirm the teaching of the Bible that this most beautiful and satisfying grace of God can be lost. Mr. Wesley even mentions the percentage of those who in different ways part with the blessing ; a percentage, however, considerably less than the one he gives for those who lose justification. This is noteworthy, as it shows that sanctification is not only to be desired on account of its superior joys, but for the increased safety it brings.

Still it can be lost. We are to remember that Satan does not die because we get sanctified. Nor does he give a man up because he has a pure heart. If he assailed the innocent Adam in Eden, and the spotless Son of God on earth, he certainly will not pass by a sanctified soul without many and varied and violent assaults. He would particularly enjoy getting such a Son of Thunder once more in his power, locking again his formerly liberated lips, paralyzing his energies and drying up his glad and bouyant life.

There are many such shorn Samsons to-day in the land. Men who once towered in this grace and burned with holy fire. But they have been crippled in various ways, are sunk in gloom and silence, avoid the camp-meetings where holiness is sung, prayed, preached and shouted ; while some have even gone over to the other side against us.

When men affect to wonder how a sanctified man can fall into sin, they not only overlook the facts we have mentioned concerning the free moral agency of man that can not be destroyed by any work of grace, but they fail to observe the route by which sin enters the soul. The knowledge of that alone as to how sin gets admission into the citadel of a man's life would explain the fall in the skies, the fall in Eden, and the fall of every being since that hour. Under this light it is seen that it does not require inbred sin to make a man transgress.

Sin to a free moral agent has to come first to the intellect. The thought or picture of the evil is presented. It is in the power of the man to immediately reject the thought and allow it no lodgment even for a moment. This is what should be done and is done by many. But if the conception, or picture, is allowed to remain in the mind, it passes at once into the region of the Sensibilities, and a commotion is felt within as a result. If still cherished, the realm of Desire is invaded and a longing for the forbidden thing is realized. The next strata of the moral nature that is now entered is the Will. The man determines upon the act of commission. Then after the determination of the Will the sin emerges into daylight in the form of an Act. Then follows repeated acts which result in Character, and Character settles the question of Destiny.

The route or descending stairway is seen at a glance in the following arrangement of the words :

THOUGHT,
DESIRE,
WILL,
ACT,
HABIT,
CHARACTER,
DESTINY.

Here is a diagram proof showing that it is not necessary to have inbred sin in the heart in order to do wrong. The moral cognitions and the volitional powers of the man make an avenue for the entrance of evil just as they do for the admission of good. The blessing of sanctification, however, is not often lost through a flagrant sin or immorality. Satan would never come at first to the sanctified with gross temptations. He would at later periods of weakness, but at first he approaches in more subtle and refined methods in order to worm his way back into the heart from which he has been cast out.

The great majority of those who lose the blessing have done so from a failure in definite testimony. This appears strange to the opposers of sanctification who laugh derisively at such a blessing that is to be retained by a constant testifying to the fact of its presence and enjoyment. But they overlook the fact

that the blessing is intended of God for all, and the testimony attracts attention, inflames desire for its possession, and so spreads the truth and increases the number of benefitted souls. Hence the silent possessor of holiness has committed a grave error. He has hidden his talent in a napkin, and the divine command now is, "Take it away from him." Mr. Fletcher lost the blessing four times because of his silence. He says so in the Life of Hester Ann Rogers. It is a false humility to be silent in regard to this grace, for it is not man's work we testify to, but God's. How many persons the writer has heard say in meetings all over the United States that through failure to testify they had lost the pearl of great price.

Again, the blessing may be lost by allowing the soul to become burdened again. Outward trials and troubles do not cease because the soul is baptized with the Holy Ghost. The disciples abounded in afflictions after their sanctification, although they also abounded in joy. Satan is very anxious to persuade the heart to accept the old load of mental care which Jesus took away in sanctification. Just a little fret and worry is injected, just a little repining and fault-finding, just a little self-pity and grief over our loneliness, lack of sympathy and peculiar life suffering, and so the wedge is driven in and the gap has commenced which, unless speedily closed, will result in

the entire loss of the blessing. It is at the peril of losing the experience that the soul allows itself to criticize, repine, find fault and worry about anything. They that walk in the King's holy way must have pure hearts, gentle tongues, loving ways, happy faces and restful lives. There was once an old house in London that had a stone placed over its arched entrance which read: "No Burdens Allowed to Pass Here." This is the law of the sanctified life. To break it is to be shut out of the experience.

Again, the blessing may be lost by disobedience. One single act will hardly cause the whole gracious work of heart purity to be swept away unless it is a very grave transgression. But the smallest act of disobedience will bring shadows and loss of liberty, and if persisted in, is certain at last to bring a calamitous result.

The blessing of sanctification is lost gradually. It is a rare thing to see such a glorious light extinguished and life ended by a single deed. The rule is a slow leakage or gradual forfeiture. A very slight angle of divergence is formed, and by and by the fact of moral distance is not only felt by the drifting one, but is recognized by others.

There seems to be a certain order of departure with the blessing. First the joy goes. This is a tender, beautiful, upwelling gladness in the soul, and that never ceases if the man lives up to his privilege.

This is the crown and glory of sanctification. It is this which gives the bright look to the face, the flash to the eye, the bouyancy to the soul, and the inexpressible ring of gladness and triumph to the voice. This is the first thing that is affected when holiness, as an experience, begins to be lost.

We do not mean by this joy a feeling of ecstasy ! We know people with this gladness who never have overwhelming transports and camp-meeting shouting experiences. But they possess the quiet inner joy born of conscious heart purity and the indwelling Christ, and that is read unmistakably in the happy smile, the deep, restful look in the eyes, and the unruffled peace that literally beams in the shining face. Nor do we mean that a temporary arrest of this joy signifies the fact of sin, or the loss of the blessing of sanctification. A short subsidence of this inner gladness may arise from causes not sinful. Mr. Wesley speaks of the joy being withheld for a little while, why it is done and what the person should do under the circumstances. Madame Guyon writes in one of her books that the withdrawal of joy at times is to wean us away from devotion to feelings. But as the joy we speak of is not an emotion like the camp-meeting blessing, but the soul's own gladness at being right and clean, we fail to agree with her.

It is the regular absence of this joy which should alarm us. The fact that it is received only for a few

moments and then fades away rapidly, is the grave feature connected with its loss.

We once lost this joy for a few hours. It was not forfeited by a violation of any of the commandments. Nor was sanctification as a work of grace lost, but was felt to be still remaining. But the tender, beautiful, upwelling joy was gone which gave the glory, charm and power to sanctification. If we should live to be an hundred years old we will never forget the sharp distress of those hours. We were taught then by a negation and deprivation what sanctification was to the soul. With groans, sighs and tears we humbled ourselves before the Lord. We did not see how we could live without that joy, and what is more did not care to live without it. Suddenly it was restored, and as quietly as it had been taken away. With my face buried in my hands but covered with smiles, we knew the glory had come again. The sun was up, the springtime had come, and the watchman on the walls cried out as he walked, "All is well."

The second thing lost is liberty. The man finds himself hampered in different ways. The tongue grows stiff, and the presence of people begins to paralyze. The bird still sings, but with a feeling that it is in a cage. There is movement, but accompanied with a sensation of circumscribing bars and walls.

We do not speak here of a sense of mental and

physical heaviness that may arise from sickness, exhaustion and atmospheric conditions. This will necessarily happen to the best of people. We refer to the continued loss of true liberty that has for its cause something in the soul and life.

The third step in the departure of the blessing is the loss of power. It begins to dawn upon the individual that his words are not as effective as formerly; his prayers do not prevail; his testimonies fail to move and convince, or his preaching is resultless.

Here again we feel that we should spare the feelings of some truly sanctified people who are in difficult places and have little or no visible fruit and victories. It is well here to remember that Jesus Himself could do no mighty works in some places because of unbelief. Paul had a hard time at Athens, and there are families, churches, and communities to-day so set, crystallized and frozen that it will take the trumpet of the archangel Gabriel to arouse them.

Yet with these recognized difficulties, there is a conscious power granted the sanctified man even in the hardest of places. He feels that his words are energized, that they are not altogether lost, that God is not only with him, but standing by him and working through him. A man is as conscious of spiritual power as he is of physical strength. And that is not all, he is as conscious that this same spiritual force

is gone as that physical energy has departed. He may articulate loudly, speak impressively, toss back the hair, look upward, wave the hand and bring it down with force, but he fails, and the people recognize that that indefinable something called unction or power is gone.

Finally, the blessing itself as a work of grace goes. We are not trying to split hairs in this description, but write what has been forced on our observation for years. We have seen men whose joy, liberty and power had gone, and yet they said they had something left which regeneration had never brought them. One would suppose that if joy, freedom and power had left the heart, all would be gone. But they insist that there is still something left, that they feel purity or cleanness and a certain rest or quiet of spirit. Granting that what they say is true, yet this itself will likewise go, and the man be left with nothing but the memory that he was once sanctified. Purity and rest are the two marked features of the blessing, and when they are gone the soul is bereft, and Ichabod is not only felt, but read in the life.

So it seems in God's mercy that the loss of the blessing is so marked by stages of decline, and declared by spiritual alarm bells, that any one can know what is going on, take the warning in time, fly to Christ and the cleansing blood, and so be prevented

from the calamity of losing the greatest blessing that God has for the soul.

Certain it is that when lost, the soul is never happy again until it recovers it. There is nothing that can compensate for its loss.

Nothing can fill the heart once occupied by Jesus. All substitutes for the rest and joy which an indwelling Christ brought are felt to be utter failures. Sanctification certainly spoils a man in a proper sense for this world.

We should be thankful, then, that God holds out such warnings and signals along the way of departure, so that one can judge himself where he is. As first joy, then liberty, and then power is felt to be going, we are really listening to alarm bells rung by a faithful heavenly hand to arouse us, make us look backward and then upward for the pardoning, purifying and restoring grace that God for Christ's sake is always willing to give.

CHAPTER V.

THE BLESSING CAN BE RECOVERED.

THERE is no doubt that the beautiful and restful grace of sanctification, which may have lost, been can be possessed again.

It may be difficult so to convince the one whose heart is empty and aching from the spiritual bereavement that such may be the case, but it is none the less true. The mind is never more painfully fertile than at such a time to recall and construct arguments and illustrations to prove that the present wretchedness must continue, that the loss is irreparable and there is and can be no hope.

Moreover, it is the will of Satan whose devices are numerous and powerful to keep the soul in gloom with a view to its ultimate despair.

One paralyzing thought he delights to urge upon the holiness backslider is that he has sinned against so much light, that there is and can be no pardon for the offense. That the very greatness of the blessing parted with constitutes the enormity of the sin.

So tempest-tossed and bewildered is the backslider, that he overlooks the fact that Satan does not call attention to the magnitude of grace and the almighty

power of the Blood to cleanse. The great enemy is simply anxious for the soul to notice the depths of its fall without pointing it to the heights of salvation, nor gracious uplifting power of the Son of God. Happy is the man who at such a time will recall the verse, "Where sin has abounded, grace much more abounds." The blessed thought should thrill us that Divine Love has stooped lower than man fell. "That earth has no sorrow which heaven can not cure."

A second distressing thought presented to the wanderer at this time is the case of Esau. The Tempter gloats over the case as he reminds the man that the Bible itself says that although Esau sought his forfeited blessing "carefully with tears," he could not find it again. He does not tell the sorrowing one that this does not refer to the salvation of the soul, but to Esau's loss, through the sold birthright, of being in the Messianic line. Who believes that God would reject any one who came with tears and repentance asking forgiveness? A temporal blessing may indeed by one act of folly be finally lost, but departed spiritual grace, thank God, can be recovered.

A third discouraging quotation used by the morbid, disconsolate mind at this time, is taken from Hebrews x. 26: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

According to the way the unhappy heart would

interpret this, no man who has ever sinned wilfully after his conversion can be pardoned. This fact is contradicted by daily observation, and by a gracious experience as well. The ground of fear here seems to be built on the words "sin wilfully," when, so far as the writer can see, all sin is wilful. The definition of sin, with which we are all familiar, is that "Sin is the voluntary transgression of the divine law." If we do not intend, desire or will to do a wrong thing, the moral quality goes out of the deed, and we say in explanation that the act was done ignorantly or under compulsion.

It occurs to the author that the main meaning of this verse is entirely overlooked by the spiritually lapsed man, and by many others as well. It does not say there is no more *forgiveness* of sins when we do wrong, but to the wilful sinner "there remaineth no more *sacrifice* for sin." In other words, there is but one Christ. There is no second Saviour or salvation to us who abuse the grace and provision of the atonement of Jesus. The wilful sinner who turns his back on Christ and goes on his ruinous course will find no more altars or sacrifices along the way. He must take Jesus, or be lost. There remaineth no more sacrifice for sins.

A still more distressing passage is brought up by the adversary in Heb. vi. 4-6: "For it is impossible for those who were once enlightened, and have

tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance ; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

To this gloomy quotation we reply that the passage refers not to the loss of sanctification, or even salvation, but to the fearful sin of apostasy. It was a dreadful thing in the time when Paul wrote, when the cause of Christ was small and struggling, for a man thus to act. It so shook the faith of thousands, that the act put him beyond the pale of mercy. The man's apostate life equalled a second crucifying of the Lord Jesus.

That this is not the case of the backslider from justification or even sanctification, is evident to one who studies their lives, and marks their gloom and oftentimes crushing sorrow over departure from Christ. So far from feeling like "putting Christ to an open shame," they are ashamed of themselves. Nothing would be more impossible than for them to crucify the Saviour. We have heard some of them say that even if they should finally be lost they would go down to the pit believing in and loving Christ.

The fact remains that the wanderer can come home. He that said to His disciples that as often as a trespassing brother should turn to them, even

seven times in a day and say, "I repent," and "thou shalt forgive him," will certainly be no less pitiful than the men He was instructing in mercy.

The apostle said He had "compassion on the ignorant and on them that are out of the way." There are many such to-day who are "out of the way," who once fairly blazed, and glorified God in it. Christ has compassion on them. He can bring them back, and they are welcome to return.

Tell the backslider, says the Lord, "I am married unto him." Was there ever a tenderer message? Again he says, "I will heal their backsliding. I will love them freely; for mine anger is turned away from him." What more could be said? What more could be desired? What better thing could be done?

So every wanderer can come back. And not only is this true, but backsliders from holiness do get back.

If we had no other case than that of John Fletcher, this alone should inspire the heart of every despondent one with new hope. Read in the Life of Hester Ann Rogers his own testimony in regard to it: "I have received this blessing four or five times, but I grieved the Spirit of God by not making confession, and as often I let it go. I lost it by not observing and obeying the order of God who hath told us, 'With the heart man believeth unto righteousness and with the mouth confession is made unto salvation,' which latter I neglected." This lost blessing he recovered,

and so he speaks again : " Now, my brethren, you see my folly. I have confessed in your presence, and now I resolve in your presence also, henceforth I will confess my Master to all the world. And I declare unto you in the presence of God, the Holy Trinity, I am now dead indeed unto sin," etc., etc.

If Fletcher could get it back, then every one can who reads their lines. God has no favorites, and is without partiality or respect of persons. You may have sinned, but Christ is a greater Saviour than you are a sinner. You may have fallen low in hope, faith and life, but Christ can get underneath you and lift you up.

The writer has gone all over in the United States in evangelistic labor. There has scarcely been a place but he found some man or woman who had lost this " pearl of great price," the blessing of entire sanctification. In different ways it had been forfeited. Sometimes it had been lost through failure to testify publicly. Sometimes a fretting or fault-finding spirit had been indulged and Jesus left them. Sometimes they had been betrayed into sin. A number said that they did not know of anything especially wrong that they had done, but the blessing seemed to, " leak out."

With rare exceptions we saw these sad-faced, mute-tongued people recover the departed grace, and the word Ichabod was displaced for Ebenezer.

One we remember stood up at a large camp-meeting in New England and confessed the loss of the blessing. Looking at us with tear-filled eyes she said,

"Empty is the nest
Where the Dove had rest,"

and sat down a picture of woe amid the general sympathy of the large audience. But we all saw the Dove come back to the nest that very week, and the sorrowful face was transfigured with light and joy.

At another time we heard a gentleman in a testimony meeting lament his loss of the blessing. His words impressed all, and particularly one sentence sank deep when he said: "I have not laughed in my heart for three years." What a picture of soul-sadness written in those simple but touching words. Sunlight, laughter, merriment, music all around him, yet his heart in the midst of it all had not laughed in three years! But three days after that I saw him under the glorious light of the recovered blessing, when not only his heart but his lips were overflowing with laughter as well.

In a Southern State we found a gentleman at the altar, bowed down in grief as well as in posture, seeking to find again the pearl of perfect love and rest he had lost. Day after day he was the first to come to the altar and the last to leave. But every line of the face showed hopelessness, and the voice itself had a despairing ring that even

affected strong, bouyant altar workers about him. One day the writer looking steadily at him said : "My brother, do you know why you are not able to get the blessing back?"

The man heaved a sigh, gave an upward look of questioning interest, and said : "No, I do not; what is it?"

The preacher laid his hand gently on the shoulder of the seeker and said kindly : "It is because you will not forgive yourself for having lost it." The head of the seeker instantly sank down on the altar before him, while the preacher added : "God is willing to forgive you. He says so in His Word; but you will not forgive yourself."

The preacher left him, for he had covered the case. The man saw the truth, felt it, and that very day "forgave himself," looked to Christ, touched the cleansing blood and swept back into the old-time light and gladness.

Yes; we can get the blessing back. Let the heart-cheering truth be taken up with golden trumpets, silver bugles, beating drums and clashing cymbals. Let some angelic voice in the sky that can be heard all around the world cry out, "Though sin abounds yet grace much more abounds," and the whole race thunder out a hallelujah of thanksgiving as they gather from these words the possibility of return from all sin and spiritual loss and wandering unto God.

Usually, the Saviour will be found where we left Him. If disobedience was the cause of the trouble, the thing to do is to begin to obey again. If the tongue has been silent, go to testifying. If anything has been taken from the altar, put it back, and then stand before the Lord, with tears, prayers, and the humble, patient, expectant waiting of faith until the fire falls. It will fall. God is faithful who has promised, and will not disappoint us.

Let it be remembered that the blessing was obtained at first through consecration, faith and prayer. If lost it can be regained by taking the same steps. Get on the altar ; it has not lost its power. Go to believing ; faith still unlocks the skies. Pray for the descending fire and witnessing Spirit. They are certain to come if we pray on and "pray through."

We rejoice at the number we have seen get back into this blessing after a time of spiritual loss, and even darkness and falling into sin. How glad they were, how bright they looked, and how happy we all were to see them once more in the Inner Sanctuary called the Holiest, with its beautiful, perpetual light on their faces, its manna in their hearts, and the thick curtains of its spiritual stillness falling all about them.

As an additional word of comfort to those who have been thus restored, we would say that we have noticed that when people recover this blessing,

they hold it with increased carefulness and faithfulness. Knowing the value of the grace which had been lost ; knowing now better than ever before what it is to have a pure heart, a soul at rest with Christ abiding within, they now guard the treasure with a diligence and prayerfulness surpassing all the watchfulness and devotion of the past.

CHAPTER VI.

HOW TO KEEP THE BLESSING.

IN one sense the blessing of sanctification keeps us. Hence it is very properly called "the keeping blessing." The constant indwelling of Christ, the easy exercise of faith, the restfulness and inner steadfastness of the experience, are all delightful features of the life, and contribute as well to its perpetuity.

The statement that sanctification is more easily kept than regeneration, seems quite incredible to some people. They wonder how a higher life and deeper grace can be more easily retained than a less exalted experience. The explanation is that inbred sin, the disturbing factor and bosom foe of the regenerated man, is cast out in the work of sanctification. The internal war is over. The battle is now on the outside. The life feels as if it was self-perpetuating. There is no fag or let-down in it, because Christ is ever in the heart. Brimful of holy energy it is always aggressive, and in addition has such unfoldings and disclosures of new strength and sudden developments of power which thrill the possessor, and can only be explained by the indwelling presence of the Son of God. At once on awakening in the morning

the man feels the blessing stirring in his soul. With every call to duty there is felt a great reserve of strength and a conscious adequacy for the occasion.

Yet, of course, there are things for the sanctified individual to do, and which not to do would rank him with antinomians and fanatics and result disastrously and suicidally to the blessing. There are precautions and observances that must be seen to. We never get beyond the need of means of grace while in this world of probation. Self-denial, cross-bearing, watchfulness and prayer are to be practiced up to the portals of the tomb. To deny and neglect these things is to write ourselves down as moral idiots and bring danger and ruin upon the soul.

The sweet grace of sanctification can be retained. Great and gracious as it is, there is no need of losing it. The author has enjoyed the experience for seven years. He knows of a lady who has possessed it unbrokenly for fifty years, and he heard an aged servant of God say once that he had enjoyed it uninterruptedly for sixty-two years.

But these people did something to preserve the grace. For just as neglecting to do certain things has caused the blessing to depart, so the doing of certain things commanded us will retain the gracious experience. There are several things which, if observed and practiced, will prevent all spiritual lapse

and plant the blessing in us like a towering and immovable mountain.

The first is faith. We obtain sanctification by faith, but it is also retained by faith. Faith is the vital point of union with Christ, and, of course, Satan makes his strongest assaults at this point. If after the reception of the blessing he can make the soul doubt its presence or continuance, he at once secures a foothold again in the territory from which he was ejected, and will soon rob the heart of its birthright and treasure.

It is noticeable that immediately after a person has received the witness of the Spirit to sanctification, the Adversary charges down upon the soul with his doubts. It is well for all such assaulted individuals to remember that just as soon as the Son of God received the anointing or baptism of the Holy Ghost on the banks of the Jordan, that he was immediately afterwards driven into the wilderness and there tempted forty days by the Devil. He conquered by faith and in the use of the Word of God. We can do the same.

The writer made this discovery on the second day of his sanctification. He found that under the heavy pressure of dark spirits he kept sweet and still in soul by exercising faith and repeating a number of times through the time of spiritual trial the words, "The blood cleanseth me from all sin,"

and, "The altar sanctifieth the gift." This quiet exercise of faith kept the experience as steady in the soul as a fixed star is in the heaven. He never forgot the victory nor the lesson learned at that time. He found that a quiet, persistent faith will either keep in check or throw off the gloomy and dark influences of Satan as a mountain wall casts off the waves of the sea. That it was a tonic protecting from the malaria of doubt. He discovered that the simple repeating of certain passages of God's Word as quoted above had a strange strengthening effect upon the heart and vitalized the spirit of faith itself. He saw that there was a wonderful reacting influence on each other, the Word on the faith and the faith on the Word. Faith grew stronger by repeating passages of Scripture, and the Word became sweeter and stronger in its meaning under the increasing faith. In short, he found that Satan is powerless to despoil the soul of the pearl of great price so long as that soul believes God sanctifies it. That when a man drives a stake down here and says, Alabama, "Here we rest," he does rest, and the Adversary has to stand with impotent rage and see the smiling child of God with head anointed, cup running over and eating joyously in the presence of his enemies, whether they be terrestrial or infernal.

Many of those who have lost the blessing make the confession, "I got to doubting." Who wonders at the loss? As Faith is the condition of the reception

and retention of grace, then, of course, Doubt, which is its opposite, is the way to lose all we have. All sin and spiritual lapse is preceded by doubt. It opens the door to Satan and he rushes in to sow tares in the wheat, and possess the house again which had been swept and garnished.

But faith keeps the door of the heart ; faith retains the grace and presence of God, and makes it impossible for the devil to do his work. And so the just not only shall, but do, live by faith.

A friend of the writer was sanctified one day, and three days afterward the powers of darkness came down upon him and the Satanic whisper was fairly hissed into his soul : " You know you are not sanctified." But this time the great Enemy bore down upon one who was ready and able through grace to meet him. His reply was, " Is that so? Then if I am not sanctified, here goes again. My all is on the altar ; the altar sanctifies the gift. I am the gift and, therefore, I am sanctified. Hallelujah ! " And lo ! as suddenly as he came Satan left him.

From a lady friend he did not so soon depart. For several days after she received the witness of the Spirit to her sanctification the devil violently assailed her. Passing her several times during the time of her faith trial we saw the hunted, distressed and puzzled look in her eyes. She could not understand why this tight spiritual pressure should be on her. She did

not remember that after the glorious experience on the banks of Jordan came the wilderness trial to Christ. There was no time to talk with her, so I gave her an encouraging smile and grasp of the hand, saying, "All will be well ; hold on by faith." She did hold on, quietly exercising a childlike trust until suddenly the Saviour appeared, scattered her tormentors, and angels came and ministered unto her. She obtained the lesson of her life, and to-day has no trouble in going through these character tests, but moves calmly and brightly through them all like a star through the night.

It is wonderful how quickly the lesson of faith is learned which retains the experience of holiness. At first it may be an effort to exercise the belief and go on repeating the Word of God, especially when the joy of the soul may have run low or departed. But in a few hours or days one becomes established in the grace, there is a spirit or whisper of trust in the heart, and the soul settles down with a delightful sense of recumbency upon the love, power and protecting care of the Son of God.

It is now that the man sees the tremendous force of faith as by it he retains the greatest experience of the Christian life. He can now mentally exercise it. It seems to be the breath of his soul and is exhaled like breath. Instead of words being

uttered, the thought itself is uppermost, "The blood cleanses me," "Jesus sanctifies me."

Still, while it may be hard at times to repeat those passages of God's Word which bear upon the soul-cleansing power of the blood, yet there is peculiar blessedness in such oral testimony and confession of the lips. In our own experience we have never had to repeat such words as "The blood cleanses me," "The altar sanctifies me," "Jesus saves me now," more than the third time before feeling the sense of victory in the soul, and hearing an inward hallelujah voiced by the answering Spirit who thus assured us that all was well.

The expression "exercising faith" means much. But it is a simple truth for all the blessedness it brings. Men know what it is to exercise their lungs and arms and body, but seem bewildered when we tell them to exercise faith. If we exercise the voice or limbs we *use* them. So to exercise faith we use it, trot it out, whirl it around, and propel it upward. Every effort makes it easier to do, and from uttering the words, "The blood cleanses," "Jesus sanctifies me," the soul gets so that, as we said before, it actually *thinks* these sentences of life. The heart literally broods on the atoning blood, and a feeling of trust encompasses the life like the mountains stand about Jerusalem.

One night at a preaching service we noticed the

minister, who was a sanctified man, with head bowed and lips moving. It was during a protracted meeting and was one of those times when the air seemed to be full of evil spirits. The congregation appeared frozen, and the very atmosphere depressing. We thought that the preacher was praying, as we observed the motion of his lips and caught indistinct whispers. After the service was over we asked him if this was not the case. His reply was :

“ No ; I was not praying.”

“ What, then, were you doing ? ”

With the greatest seriousness and a tone that deeply impressed us he replied :

“ I was exercising faith ! ”

In a flash, then, I saw what a battle he had been going through ; and that there in the pulpit he had met the devil and whipped him out by whispering passages of the Word of God and by the exercise of faith. There was a great victory that night in the sermon and at the altar, and this was the way it was won. What this brother did in the meeting and vanquishing of the difficulties of that night, we are to do with every spiritual trial and doubt flung in our way by men and devils. We are to *believe through them* into light.

Let no man who ever saw a person flash a lantern up a dark alley and make it a path of light from end to end, say he does not know what it is to

exercise faith. It is to throw a headlight of belief on God's Word and work through a tunnel of spiritual gloom. It bores its way through the devil's suggestions and lies. It turns an X-ray on a wall of dark circumstance and reveals God on the other side. It steadily refuses to doubt the statement of God's Word and the witness of His Spirit. It says that light or no light, sensation or no sensation, feeling or no feeling, knowledge or no knowledge, when God says a thing is so, it is so. That this settles the matter finally and forever.

We fail to see how Satan can find entrance, much less be able to rob the soul of its greatest treasure when such a faith stands guard with unsleeping vigilance at the door. This is the victory that overcometh low spirits, a sinking heart, whispers of the devil and all the discouragements of this lower world—even our faith.

The second thing necessary to keep the blessing of sanctification is obedience.

Faith is the heart condition, obedience is the life condition. If there is true faith within there will be obedience to God without. They walk together and they go down together. When faith fails disobedience sets in. When obedience fails faith sickens and will die if the course is persisted in.

When consciously disobedient to God faith feels paralyzed for the time, and the lips seem unable

to frame the words, "The blood cleaunes me now from all sin."

We do not mean to say that the blessing of sanctification is lost by one small act of disobedience, or by two or three such. We certainly believe that by a single act of murder or adultery the blessing would be forfeited. But there are failures of duty that may not be compared to these two sins. Grave as is any act of disobedience be it small or great in its nature, yet we can not believe that God suddenly leaves a man forsaken and cursed for one such omission or commission. We believe that sanctification, like regeneration, as a rule, departs gradually. As the light fades out of the sky, so the glory leaves the soul. First joy goes, then liberty, and then the testimony. The man has become dumb. Satan has again locked the lips, the daughters of music are gone, and the old heart burden has come back. The blessing has leaked out, as some of them say. Yes, and it leaked out through acts of disobedience.

Disobedience is a grave thing. We know a lady now eighty years of age who says that she deliberately disobeyed God fifty years ago, after having been a sanctified woman for several years. She says that while God forgave her and she has not lost the blessing, yet her sanctified experience has never been the same. We believe that she has allowed Satan to keep her crushed down by this memory, when the atone-

ment covers the whole thing and she should have gone free ; but the fact that the memory of the act has so burdened her all through life shows the gravity of a single deed of disobedience. If we would keep the blessing of sanctification we must obey God.' His Word must be kept. We can not violate His commandments. We must hearken to His calls and follow His leadings. He can unmistakably impress His will upon us, and if we do it not, we will be certain to get into trouble.

We do not mean that every impression that comes to the mind is of God. Some of them are so far from being of heaven that we will please God by not paying any attention to them. He says, " My sheep know my voice," and that voice will sound in His Word, in His Providence, and in the whisper of the Spirit to the heart, guiding, restraining, teaching and leading.

We must obey God. What a joy it brings to the soul to be thus consciously submissive and doing the whole will of God. What a ring to the voice and what an added power to the life it brings. Satan feels helpless before a man with faith in heart and perfect obedience to God in life. In a word, we must " trust and obey," and in doing so will be invincible.

There is a lovely little hymn which bears the name " Trust and Obey." The chorus runs,—

" Trust and obey
For there's no other way,
To be happy in Jesus
But to trust and obey."

Neither is there any other way to retain the grace of sanctification but by this same Faith and Obedience.

The third essential is seen in "The Blood." The instant there is a conscious spiritual hurt we should fly to the blood of Christ and claim its immediate application. It is better not to lose time in argument or inquiry as to whether the act was wrong or not which brought the disturbed state of mind and heart. Better fly at once to the blood, obtain the instantaneous cleansing, and settle the other matters afterward.

Few realize the ever-present power of the blood of Christ. It "cleanseth," says John. It cleanses instantly, and it cleanses now, the very moment we claim its virtue by faith.

There is no need to be in condemnation a moment in case of sins of ignorance and surprise. The blood is available every second. Even in matters of graver nature, it is through lack of knowledge of the present power of the blood, that makes the man postpone his soul cleansing and recovery until certain mental agonies, fervent supplications and physical humiliations shall have been gone through with.

The Bible does not say that the blood and something else cleanseth, but *The Blood!* So, if the world to-day would renounce its beads, pilgrimages, and works of righteousness, and look to the blood of Christ, it would be saved. If Christians would turn their gaze from the thought of growth, development

and church work to the purifying blood of Jesus, the heart purity or holiness they desire would be instantly given. If sanctified people who have lapsed more or less in the sanctified life, and are trying to work their way back into the old-time favor and honor of Heaven would only look to "The Blood," they would find themselves instantly healed, restored, cleansed, filled and fired again.

In recognition of possible weakness, mistakes and missteps; in view of the fact that some fiery dart of the evil one may pierce the Christian armor, God has provided the ever-present, ever-powerful, ever-cleansing blood of Christ. The instant that the soul is wounded it should fly at once, without the loss of a second, to the Saviour, and cry, Lord Jesus, apply thy blood; and it should stay at His feet until it is done.

This is not Antinomianism, abusing the grace of God, and sinning that mercy might abound; but a proper faith that comes at once to the Saviour when betrayed into sin. The spirit that would tarry and bemoan the past with profitless groans and paralyzed activities is not that which is enjoined in the Bible. It is not the act that most exalts God and His plan for our redemption.

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